THE COMMONWEAL

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THE LAST TURN OF THE SCREW

THE LONG, steady, relentless struggle of the atheistic Revolutionary party in Mexico to wipe out religion in that country is approaching its climax. When the so-called Congress opens its next session on September 1, the real masters of Mexico—the clique headed by Plutarco Elias Calles—will present a report which will be made the basis of a decree absolutely forbidding any religious corporation, or any priest or minister of any religious cult, or anyone directly or indirectly associated with any religious body, to establish or maintain a school of any kind. Furthermore, the teaching of religious doctrine in any school, whether a state school or a private institution, will be prohibited. The last turn of the screw controlling the mechanism of repression and persecution which for so long a time has been crushing out religion in Mexico, is now to be applied. This is the gist of a dispatch from Mexico City to the New York *Times* of July 26. Other news collected and transmitted to the Catholic press by the N. C. W. C. correspondent confirms this information. Plutarco Elias Calles announced some weeks ago that Mexican children must be educated wholly by the Revolutionary party, which absolutely controls the State in Mexico. That education is to be the instrument by means of which the future of Mexico shall be determined.

The state of Tobasco has been used as the advanced experiment station of the campaign against religion. Severe to the point of persecution everywhere in Mexico, in Tobasco the definitely atheistic program which is now threatened for the whole country has been developed under Governor Garrido, who boasts in his report of the powerful encouragement given him to keep up his enthusiasm and energy by "our chief and friend, General Calles." Furthermore, he declares that "the Federal Director and the teachers appointed by the Secretary of Education have cooperated with the government of Tobasco in its efforts at renovation, and with the teachers of Tobasco in the creative work of the schools." The report is accompanied with photographs illustrating the destruction of religious images, pictures and objects of devotion, and including a burlesque of the Crucifixion, with Mary Mag-

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dalen smoking a cigarette—this masterpiece of delicate humor being intended to "show the progress that has been made in the mentality of the workers and the contempt with which they look upon the practises which the priests employed to deceive humanity." In another paragraph the Governor exalts "the courageous and practical work of the teachers against religious dogmas" which thus "succeeds in purifying the mentality of the working classes, because they no longer believe that divinities exist. . . . In other words, we offer the truth of science as against the absurdities of religion."

In the state of Hidalgo, Bishop Altamirano of Tulancingo was arrested by federal agents while paying a visit to a town in his diocese, because the Catholics of the place, following a custom as old as the Church itself, manifested their pleasure in receiving a visit from their chief pastor by erecting floral arches in the streets. But this action fell foul of the law of Mexico forbidding "religious demonstrations." The Bishop later was released, on condition, however, that he refrain from preaching at the consecration of a new bishop. In the state of Coahuila the number of priests has been reduced from twenty-five to nine, for a population of 436,425. Each priest will be expected to serve the spiritual needs of an average of 48,491 persons. Nor may the priest of a specified district assist the priest of another district. Two more churches in Mexico City have been seized and withdrawn from religious use. Similar items relating to the progress of the persecution are reported from many other states.

That is to say, these incidents are reported (although only in part) in the Catholic press; but although constantly occurring they are generally ignored by the secular press. It is true, of course, that there is a very vexatious censorship in Mexico which badly hampers the correspondents of the news agencies and of the individual newspapers maintaining a separate service; nevertheless, it is a curious and highly disquieting phenomenon that a drastic persecution of Christianity, mainly, of course, directed at the Catholic Church, but now including American Protestant institutions, should be suffered to proceed practically unnoticed by the American secular press.

The *Living Church,* an Episcopal organ, speaks out against this silence and indifference in its current issue. "For a long time," it says, "it has been apparent that Mexico is the one country in the Western Hemisphere in which Bolshevist principles and practises are making real progress. The hatred of those in control of the Mexican government for religion of any sort—Catholic or Protestant—has been increasingly manifest during the past decade." It continues:

"At last the junta which controls Mexican politics—no one who has knowledge of the country will deem its government truly democratic—determined to destroy that religion which is the chief natural opponent of 'proletarian dictatorship' (or rather 'politician dictatorship') and the chief champion of the rights of every common man, has shrewdly realized that Christianity must indeed be destroyed, and that the only sure way to destroy it is to remove children from its influence and to educate them wholly in the nationalist faith and dogma. It is to be Russia all over again.

"The new regulation, if finally adopted, as seems only too likely, would deal a death blow to the educational work of the Episcopal Church in Mexico. It would necessitate the closing of the splendid Hooker Memorial School at Tacuba, which has been a strong influence in the building of Christian citizenship among native girls, and of St. Andrew's Industrial School at Guadalajara, as well as our smaller schools in Mexico City and elsewhere. It would undoubtedly hamper the growth of the Church among Mexicans, even though there is now a native bishop to direct it. But the work of the Episcopal Church in the republic below the Rio Grande is comparatively small. Other communions are much more seriously affected, the Roman Catholic Church, of course, most of all.

"Here, it seems to us, is another place where Christian forces, Catholic and Protestant, can well unite, following the admirable precedent set by them in the matter of the Legion of Decency. Is it not possible for the Roman hierarchy, our National Council, and the Federal Council of Churches to get together in a united Christian remonstrance against this body blow to Christianity in Mexico, a blow delivered ruthlessly in the name of a godless political and social philosophy? Is it not time for Catholics and Protestants to cooperate in making plain to the Mexican people—who are more sensitive to American public opinion than is sometimes realized—that we Americans actually do care about religious liberty, and have no love for the intolerance of an anti-God secularism? Should not Jewish leaders, on behalf of whose faith Christian voices have been raised frequently in recent years, join in such a protest? This is not a question of the Roman Church controlling Mexico, but one rather of Anti-Christ putting forcibly a stamp of atheism on every growing Mexican child.

"We ask the editors of other Church papers and the leaders of Christian thought in all communions to give this matter thoughtful consideration. More, we ask American Christians to pray about it."

Let us hope that our Episcopalian contemporary's voice may prevail to awaken at least some public interest in a matter which the united efforts of the Catholic press have so far failed to impress upon the American consciousness.

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WEEK BY WEEK

NATIONALIZING silver was one of the important presidential acts of the past week. The move was variously interpreted, some predicting that it was merely one of a long series of events leading ultimately to inflation, others maintaining that it ought to be construed as a harmless and logical action calculated to halt the out-and-out rubber dollarists. Both currency and government securities were affected, though at the time this commentary was written no very marked slump appeared likely. Underlying the flurry there were, of course, the difficulties encountered by the Treasury in marketing bonds not purchasable by the Federal Reserve Bank. Meanwhile crop estimates based on a year of catastrophic drought conditions apparently showed that the likelihood of a food shortage was slight. Secretary Wallace hinted that prices might be expected to rise, and that the government would take steps to eliminate profiteers. Some tendency to hoarding was observed in various centers both small and large, and recorded higher quotations for some foodstuffs had community officials puzzled and worried. The signs point to readiness by the government to exert its spending and regulatory powers to the limit if necessary during the coming winter. Rumbling opposition to "bureaucracy" may, on the other hand, indicate larger returns for Republican candidates in the approaching primaries than had been anticipated.

The Trend of Events

PERHAPS the most important single phenomenon of these weeks is the growing challenge to the idea of the A.A.A. Behind the various measures to relieve the plight of the farmer there has been a definite economic philosophy—the doctrine that agriculture can become a planned and efficient industry, able to compete from the point of view of profits and organization with the other branches of producing and manufacturing effort. The fundamental prerequisites are held to be three: first, control of production in accordance with the table of average crop yields and existing demands; second, the elimination of second-quality lands; and third, the availability of an abundant supply of credit secured by a stable price structure. Whatever may be said regarding the correctness of these assumptions, there is no doubt that attempts to supply engineering science to farming as a whole—whether in the light of American principles or according to Soviet doctrine—are necessarily of such magnitude and complexity that there is real danger lest the work break down by reason of sheer management requirements and costs. The total bill rolled up by one year of A.A.A. is staggering, and the social results are of such a mixed character that it would be a brave observer who held the balance is on the side of the angels. In the ultimate analysis it will not be surprising if the Roosevelt administration is identified primarily with this experiment.

Is Peace Impossible?

LOOKING at the world round about us, the peace lover who has read all the Catholic literature on the subject is apt to wonder whether his may be only another lost cause. This attitude is mistaken. While there never was a time when thinking about the prevention of war was so chaotic and impractical, there also was never another during which necessity urged the attainment of peace more insistently. The peoples of the western world know that they must not resort to arms, if their children are to inhabit a still relatively inhabitable universe. This conviction is a powerful weapon if it can be rightly handled. Believing that the rôle of the United States is of sovereign importance to the future of decent international relations, Professor Herbert F. Wright, president of the Catholic Association for International Peace, has drawn up a seven-point program which seems wholly reasonable. He discards the idea of unlimited armament as visionary, and proposes as better steps toward anti-militarism laws placing the armament industry under government control and supporting efforts to enlarge the scope of treaties providing for the arbitration of disputes. "The prohibition of loans to any and all belligerents refusing to submit their controversies to arbitration or other peaceful settlement" is firmly advocated. Finally, though holding that the United States ought not to join the League of Nations and the World Court so long as these bodies are virtual guarantors of the Treaty of Versailles, Professor Wright believes that cooperation with both is imperative. This program has the advantages of moderation and practicability.

Changing and Eternal Orders

AS THE western world has for more than a century been undergoing what is called "the industrial revolution," it seems pretty clearly indicated that it will for the next hundred years be undergoing a political economy revolution. No doubt it will be very disturbing to many, and the surest way to provide for a little peace for the individual is to anticipate being disturbed. This involves good traditional Christian doctrine of individual perfection of the spirit with—if we may be permitted to recall simple things often lost sight of—the three theological virtues of faith, hope and charity; the four cardinal virtues of prudence, justice, fortitude and temperance; the three emi-

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nent good works of prayer, fasting and almsgiving; and some consideration of the evangelical counsels of poverty, chastity and obedience. Catholic Action in the troublous times ahead, only different in kind than those past, must fulfil its rôle by emphasizing these virtues positively, by the practise of them, and not leave the whole responsibility to the devoted clergy and hierarchy and the religious orders of men and women who are variously vowed to their observance.

THE OLD, true sense of virtue must be restored, the sense of it that was beclouded by Victorian and Edwardian niceness—though, incidentally, it is nice to be nice. The old etymological significance of *virtus* (meaning, in case anyone has forgotten, strength) needs reemphasis. This is not as simple as it seems, because of course virtue, Christian virtue, cannot be prideful. Whether a hundred years from now the various innovations in economics will have brought the world nearer to utopia than the last hundred years of mechanical innovations, is one of the most uncertain things to which thought and rhetoric may now be applied. Even a hundred years from now, the issue will no doubt be as moot as whether factories and rapid transit are pure improvement on what preceded them. A certain amount of fatalism, which the emotional may feel is cynicism, about any politics is a part of prudence and wisdom. The forces are so large and, to anyone who recalls the phenomena of combinations and permutations, so unpredictable, that a kind of athlete's muscular relaxation in the face of them is not weakness, cowardice or shillyshallying but the best attitude for the universal man. Such fatalism is neither defeatist nor apathetic. In the exercise of the Christian virtues is ample training and proving of the free will—whether Communists, Fascists or New Dealers are in the saddle. And considering the long view and the realities, the inlay of Christian virtues will in fact at any time determine the quality of civilization.

Rescuing the Admiral

THE ORDINARY layman must have been following Admiral Byrd's experiment at the South Pole these last months with a divided mind. Of the courage and resoluteness involved there is, of course, no question. But it has not been evident, without more explanations than were vouchsafed, why the admiral undertook the enormous hazard of living alone for so long—originally seven months were set—in the bitterest cold of the Antarctic night, some six score miles in advance of the Little America base. The conditions under which he would have to live—his thin little shack buried under the snow, a kerosene stove to heat and cook with, a radio set, of which he is but an imperfect master, his only connection with his party—all these were made very clear. It was not so clear why he did it, and the general wonder was well expressed by the alleged anxious explosion of Colonel Ruppert, his backer: "What's he doing down there all alone?" The two motives given—to take meteorological observations nearer to the South Pole than had ever been possible before, and to study the effects of terrific and prolonged cold on those who must be exposed to it—barely justify the risk involved. It was not only the admiral's own valuable life which was periled by the possibility of sickness or disability in a hut too small to hold a companion to nurse him. The lives of his base party were also involved, since at any suspicion of his being in trouble, an attempt to rescue him was inevitable. After two failures, such an attempt has now happily succeeded. It took seventy hours of feeling the way for the rescue tractor, almost inch by inch, around the crevasses of the Ross Barrier, in the most punishing cold. It is to be hoped that the admiral will swiftly recover from the weakness which he is suffering, and the whole heroic party will get back to Little America safely.

Shall It Be "Shakspere"?

MOST of the time nothing but smiles and information can be got out of the genial bulletin issued weekly by Columbia University Press, but on August 13 we obtained a distinct shock, which may or may not have been registered by one of sundry seismographs in this vicinity. The cause was an announcement to the effect that, on authority of Dr. Samuel A. Tannenbaum, the Press had elected to write "Shakspere" in the future, which—so runs the tale—is the spelling given in all the authentic signatures. One hopes that the office boys will not be instructed to pronounce this according to modern custom, and make the reverent word sound like "shackspurr," though that really does suggest the kind of man identified with the seven signatures. It is, incidentally, worth noting that all the names of our great Elizabethan poets are open to suspicion. The modern college lass is rebuked for writing "Edmund Spencer," though that is what the majority of his recorded contemporaries did. Stout-hearted Ben was "Johnson" at least half of the time; Lyly was spelled like the flower he seldom suggested; and concerning Marlowe there raged the greatest doubt. Just how we arranged everything to our present satisfaction is a matter for conjecture. The Bard of Avon never has been definitely agreed upon, to be sure; but why a University Press should come out for the ugliest of the suggested spellings is a baffling puzzle. We are left hoping that no one will discover that Chaucer signed himself "Chasr" or that the play was really "Smbln."

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THE NRA AND PRICES

By MICHAEL O'SHAUGHNESSY

As organizer and director of the League for Social Justice, Colonel O'Shaughnessy has taken a prominent part in advocating reconstruction of the American industrial order to conform with acceptable principles of social justice. The present article is both an appraisal of what has been accomplished so far, and an outline of changes which in the author's opinion seem desirable. Governing councils and industrial unions for each industry are considered expedient in view of experience and the nature of the problems.—The Editors.

IN MARCH, 1933, the industrial structure of the United States had collapsed. Twenty million workers were unemployed. The purchasing power of the masses had been so nearly destroyed that all industry was operating at devastating losses. Leaders of industry appealed to the President of the United States for help. He responded with a program of self-government for industry, to enable it to pay living wages to workers and maintain fair prices to consumers by the elimination of destructive competition. On June 16, Congress embodied this program into the National Industrial Recovery Act for a trial period of two years.

In the first year 90 percent of industry had been brought under codes. In the negotiations bringing about this result, four outstanding things have been accomplished: (1) In the discussion of minimum wages for workers, the shameful exploitation of labor was fully demonstrated. (2) All the people of the United States, including the most reactionary employers, have been convinced of the indispensability of living wages and permanent employment to the restoration of the purchasing power of the masses in sufficient volume to make possible the profitable operation of industry and to attain social security, necessary to the maintenance of property values and orderly government. (3) In Section 7a of the NIRA, industrial slavery in the United States has been abolished and, incidentally, the commercial exploitation of children. Substantial increases in employment and wages have been secured, but, generally speaking, management has raised prices to consumers out of proportion to the benefits to workers. (4) The people's interest in their government has been aroused, and the attainment of social justice, through a more equitable distribution of the national income, is recognized as indispensable to social security and the preservation of our nation as a democracy.

None but the hopelessly selfish and prejudiced can deny that in the first year's operation of the nation's industry under the NIRA, the government administrators gave to management of industry every opportunity to profit by the privileges accorded them in this law to effect savings through the elimination of destructive competition, to enable industry to pay living wages to labor, to restore mass purchasing power, without raising prices unjustly to consumers. Management, unfortunately, did not cooperate in the spirit of the law. They sought to profit by immunity from the restrictions of the anti-trust laws without giving labor and the public a *quid pro quo*. Shortly after the law was passed, it became apparent that management of industry was unable or unwilling to curb their greed and selfishness and to assume their responsibilities and duties in a straightforward manner in the partnership with government, to bring about self-government in industry with the assistance of the NRA officials. This forced the National Recovery Administrator, in the grave national emergency of unemployment, to apply compulsion; and management countered by gorilla tactics of obstruction to deny genuine collective bargaining to workers, to control code authorities to defeat the purposes of the law and to raise prices to consumers out of proportion to benefits to workers.

The acuteness of the emergency has passed and other legislation by the Seventy-third Congress has further "hawg-tied" the greedy and the selfish. It is now apparent that the NRA cannot successfully police industry into compliance with the NIRA. We must return to the original proposition of self-government by industry under federal government supervision. Management of industry must be forced to assume its responsibility to the nation. Compulsion by government weakens the muscles of industrial self-government and actually provides a screen by which the lawless element in industry thrives. During this second year of the life of the NIRA, enlightened public opinion must force industrial management to purge itself of racketeers. Pitiless publicity is the people's weapon.

In the remaining year of the trial period of the NRA, some permanent reconstruction of our industrial order, within the framework of the NIRA, must be worked out. To attain social justice in this country, which is indispensable to social security and consequently to the maintenance of property values, the prosperity of the nation and the existence of stable government, we must hark back to the Christian concept of the industrial order, which insisted upon a "just price" and a "fair wage."

The "just price" of a commodity is one that

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covers living family wages by the year to workers and fair wages for actual capital, cooperating in the production of it, plus a profit to create a reserve to insure the payment of such wages to workers and capital during periods of disaster beyond the control of man. Consumers have no moral right to buy goods at less than the "just price," as in such case they are unjustly profiting by the loss of either labor or capital, necessary in the production of such goods. Maintenance of the "just price" will eliminate destructive competition resulting in the sales of goods below efficient cost, which in turn results in waste of capital and starvation wages.

The "fair wage" for workers is one that provides security to workers in employment by the year at an income sufficient to meet the requirements of a decent standard of living and to provide the frugal with an opportunity to acquire property. A "fair wage" for capital is a rate of dividends or interest on securities of corporations, representing the actual capital employed in the enterprise, in a just relation to the wage and security provided for labor, measured by the contribution each makes in the production of goods.

The fear of price fixing in the public mind has been artificially created by the predatory "rugged individualists" in finance and industry and by self-seeking politicians. Prices must be determined either by human intelligence seeking to do justice as among producers and consumers, which is the "just price," or by *laissez-faire,* in which capital sweats an unjust profit out of labor, which is the competitive price.

Capitalism by many has been identified with the price system. Prices constitute the measure by which the results of human labor applied to the products of the earth, are distributed as between the owners of capital and human labor employed in the production of goods. In the *laissez-faire* philosophy of capitalism, it is held that prices are fixed by the law of supply and demand. This is not true. In our present economic system, prices for commodities are made without reference to purchasing power. Prices are predicated upon dividends and interest on watered corporation capitalization, vastly in excess of the actual capital employed in the production of commodities regardless of the fact that human labor collectively, the consumer of commodities, does not receive sufficient compensation to buy the commodities produced.

It is plain that the greed of the owners of capital, by taking too great a portion of the benefits arising from the production of goods, curtails the purchasing power of human beings who must consume them. Supply is thus determined by excessive profit to the owners of capital, which, in effect, reduces demand. Profits to capital are thus the determining factor in prices. To attain stability in any social order the process must be reversed and the determining factor must be living family wages to human laborers, to maintain purchasing power. Demand must regulate supply. Aside from the matter of justice involved, economic stability demands an equitable distribution of the benefits arising from the production of goods, as between the human labor and capital employed. The present economic instability is the result of too high wages for money and too low wages for human beings, which condition causes social insecurity and the instability of all property values.

It is possible, under a modified form of capitalism, to make prices for commodities, scientifically based on living family wages by the year to workers, to maintain purchasing power, and on fair wages for the actual capital employed in the production of goods, to provide a dependable return for the owners of capital.

To attain a sound national economy and social security, the advisability of the following changes in the NIRA set-up are suggested: (1) Without a disruptive change in the present set-up of code authorities, a Super-council of nine should be created in each of the major industries, composed of three representatives of management (capital), three representing workers in each industry and three representing the public. The duty of this Super-council would be to determine the broad lines of policy to govern each of these major industries, to fix just prices for commodities, living wages for workers and fair wages for the actual capital employed in industry. Three members of these Super-councils in each industry, one representing each group, capital, labor and consumers, should constitute a Supreme Council of all the major industries, to eliminate destructive competition between industries, to insure uniform application of Section 7a of the NIRA and to insure fair wages for capital and to protect consumers. All the deliberation of the Super-councils in each industry and the Supreme Council should be open to the fullest publicity, and all actions taken should be subject to the veto of the President of the United States or his nominee. (2) Industrial unions should be formed to include all the workers in each of the major industries, divided into subunions according to crafts, where necessary.

The Super-councils and Supreme Council would thus be empowered to fix maximum and minimum prices for all commodities, to determine wages and working conditions of workers, both subject to the veto of the President of the United States in case they may be found to be against the public interest. Maximum prices are to protect the consumer and minimum prices to prevent destructive competition, and the difference between the two will provide ample scope for private initiative to compete on superior quality and service.

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The policing necessary to enforce the NIRA, in spirit and letter, by industry itself, is likely to be more successful than by the federal government. If industry is made to feel that it is a matter of its life or death, it is likely to find the means to play the game fairly with the people of the United States. The management of industry should be forced to assume this responsibility. The people of the country are entitled to this test of their ability and sincerity before the Congress must decide on some permanent constitution for industry. The character of such legislation will be largely determined by the performance of the management of the nation's industry in the next twelve months.

On June 16 next year the NIRA expires by limitation. By that time industrial management and the people of the United States must decide whether we are to return to the industrial, agricultural and financial chaos of the early days of March, 1933, or to adopt measures to curb our greed and selfishness and use our brains to rationalize the economic life of the nation on the firm foundation of social justice.

GLIMPSES OF MARION CRAWFORD[1]

By MAUDE HOWE ELLIOTT

AMONG the best-loved figures of every generation are its singers and its story-tellers. Crawford was bitterly disappointed when he found he could never be a great tenor like Jean de Reszke. Today, what remains of all the labor that adored *tenore robusto* lavished on his art? A tradition among musicians, perhaps (he lived before the day of the phonograph), while Crawford is remembered.

No other English or American novelist has possessed Crawford's knowledge of the Roman scene. The subject is so attractive that almost every writer for the last hundred years has had a crack at it. They come for a year, or two, or ten, and try to absorb enough of the atmosphere of Rome to be able to describe it.

Mrs. Humphrey Ward takes a villa at Frascati or Albano for a season, and writes her Italian novel "Eleanor." Hall Caine flits in and out of Italy a few times and writes "The Eternal City." Émile Zola sends his wife and his secretary to Rome in advance. For three months they gather the material for his book. They compile vast scrapbooks of press cuttings, they absorb all the current gossip, anecdotes and scandals. They even call on me and put me through a questionnaire. Finally, the great French novelist himself comes, stays six weeks, returns to France and writes "Rome," much of which is accurate but photographic and does not ring true.

In Hall Caine's "Eternal City" the Pope whose name he used did not exist until several years after the time of the story, the passageway from the Vatican, to which he attached so much significance in the book, had been closed for possibly a thousand years, and in many other details regarding Rome he wrote incorrectly. Crawford loved Italy and its history, and this sort of careless writing hurt him.

Walter Littlefield, a friend of Crawford's, contributes this anecdote:

The summer after Hall Caine had published "The Eternal City" he came to Italy. Crawford, hearing that Caine was in Sorrento and planning to visit him, told his wife that if he came to the villa he, Crawford, was not at home.

Crawford had built a façade to prevent erosion of the steep cliffs on which the villa stood. He left an outside staircase covered, leading to the octagon tower, which had windows on all eight sides. Crawford wrote a great deal in the tower room, and it was his habit to go up before breakfast and write a couple of hours in the early morning. One morning he looked out of his window and saw walking up the road from Sorrento a man with a cape coat hanging from his shoulders, a pointed beard and a slouch hat.

"Bessie," he called down to his wife, "here comes that . . . Hall Caine. Tell him that I am in Constantinople, or in Timbuctoo. Get rid of him as soon as you can and have breakfast."

Crawford went back to his work. An hour slipped by, the morning was getting on; he was hungry. He had had nothing but a small cup of chocolate, which he sipped while he worked. He looked down below. There was Hall Caine, his hat off, his cape thrown back, talking to Bessie. Bessie, sitting with her face resting on her hands, looked at him, perfectly enraptured. Crawford thought he would sneak downstairs for food, but there was no way of getting from the tower without having to pass Hall Caine and Bessie.

At five o'clock in the afternoon Hall Caine departed with a great sweep of his hat. Crawford rushed downstairs, three steps at a time.

"Bessie," he asked furiously, "what does this mean?"

[1] This paper is part of "My Cousin F. Marion Crawford," a book by Maude Howe Elliott, soon to be published by The Macmillan Company.

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"I'm sorry, darling," she replied, "but Hall Caine was so fascinating that he really made me believe you were in Timbuctoo."

* * * *

The early years of Crawford's married life saw the birth of four children: Eleanor, the oldest, a son named Harold, the twins—Clare and Bertram. The advent of the twins was one of the great moments for Marion and Bessie. The young mother took an important step without consulting her husband. Beside herself with pride and joy she did the thing she thought he would like best—she joined the Church of Rome.

Norman Douglas, writing of Crawford, speaks of him as "a rabid Catholic" and as "more Catholic than the Pope." *Per contra* George Brett, his intimate friend, says: "He told me it was a great thing to have peace of mind. After considering all the philosophies in the field it was a great thing to give up your own opinion and take that of the Church. The Church that, for hundreds of years, has had the best minds in its keeping knew better than you, its judgment was much better than yours. He had thought about this for a long time, he was a great student of philosophies of the world, and this study leads eventually to chaos, he said, and so he deliberately came to the conclusion that, in order to have peace of mind, one must abide by the Church."

In "Marzio's Crucifix," the struggle between Marzio, a freethinker, and his brother Paola, the priest, ends with a victory for the priest. On a table in the drawing-room of the Palazzo Odescalchi stood a silver repoussé cup made by Crawford while he was studying with Sor Pepé, the silversmith—the original of Marzio. My husband knew the old fellow well and often quoted many of his quaint sayings. The cup, one of my aunt's greatest treasures, now belongs to Daisy; it is a charming object, archaic in style, recalling the manner of Marion's decorated mirrors and painted cupids on the mantel at Oak Glen.

"Marzio's Crucifix" is to Crawford's novels what "Silas Marner" is to George Eliot's. It bites into the memory as acid on copper plate. The book has dramatic quality, the time covered is only a few days, the characters are alive. The scenes in "Marzio's Crucifix" are as carefully chiseled as the chalice on which the apprentice, Gianbattista, is at work. Only a man who has sat on that bench, worked the pedal, used the tiny chisels stuck by hundreds in pots of sand, modeled the strong-smelling red wax, could have created the atmosphere of Marzio's studio. The priest's modest lodging and the formal state of the cardinal's dwelling are as accurately described. Crawford knew well all the people in the book and so makes them real to us.

Today, when the subject of Crawford's work comes up in conversation, most people speak of the Italian novels, especially the "Saracinesca" series. These are undoubtedly the favorites. This accounts for there being so many more Italian than American stories. The author writes to please, and the publisher prints to sell.

Crawford first describes the American scene in "Dr. Claudius," where Mr. Barker, the unscrupulous Wall Street banker, is the villain of the piece. Horace Bellingham, a portrait of Uncle Sam, is the benevolent god of the machine, and the hero, Claudius, is Marion himself, in one of his Protean parts. In "Katharine Lauderdale" and its sequel, "The Ralstons," Crawford buckles seriously to his task of describing American life. These books are among his best. They accurately portray life in New York during the *fin de siècle* period.

In writing of these books Hugh Walpole says:

> In "Katharine Lauderdale" and its sequel, "The Ralstons," he began a long family history, intending I imagine, to work out something in the manner of his Italian "Saracinesca" but he was disappointed, I believe, in the reception of these two American books. The public told him plainly that it was the Italian stories they wanted from him and so he abandoned midway what promised to be his finest work. "Katharine Lauderdale" is a remarkable book. . . . It is hard to see why the book was given no sort of critical attention when a work like Mrs. Wharton's "House of Mirth"—a not unsimilar story and cold at heart—has been proclaimed a masterpiece.

* * * *

For many years Crawford spent the winters in New York, arriving before Christmas and remaining until the spring. His habitat was an enormous apartment at the top of 66 Fifth Avenue, a great loft twenty-five feet by sixty, belonging to his publishers, the Macmillans, a barn of a place, austere and spacious, with a big divan where he slept (Mrs. Brett says she believes he slept on a board), a writing table and a few chairs. Here he lived and worked, as few men save galley slaves have ever labored.

He took his relaxation in an hour's bout with the foils. His fencing master said he was the best non-professional fencer he had ever known. He took no other exercise, kept a hansom cab standing at the door most of the time, and rode when going only a few blocks.

He avoided social contacts as much as possible. Once I tried to reason with him about this. I remember his answer:

"My dear, I am riding the water wagon. When I go to a dinner party I find myself, after the champagne has been passed, talking in a different key from all the other people."

The house where he was most at home was 21 East 11th Street, the home of Mrs. Cadwallader

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Jones. In her youth Mrs. Jones had been one of the intimates at Palazzo Odescalchi. She never forgot the kindness and hospitality she received from Crawford's mother, a hospitality which she repaid with a thousandfold interest. Her house was always open to him. He dined there often, and was almost always present at her Sunday luncheons. John La Farge, Augustus Saint-Gaudens, John Sargent and John Cadwallader were among the other habitués of this friendly house.

Marion would arrive on Sunday morning after Mass and remain for luncheon. He kept a carpenter's kit in an upstairs room, and here he would work, mending anything that had been broken during the week. He called himself the umbrella mender and claimed that if he had not followed a literary career he could have made a living mending umbrellas. In the evenings he often helped the daughter of the house, Beatrix Jones, with her Greek lessons. He liked to read the Greek authors aloud and had his own ideas of how the ancients pronounced their language.

He made it a rule never to write on Sunday. He toiled six days a week and rested on the seventh. He wrote five thousand words every day. Nothing must interfere with that!

At Mrs. Jones's home Crawford first met Elisabeth Marbury, who speaks in her memoirs of the pleasure she had in their friendship. Crawford sometimes came to her Sunday afternoon "At Homes," and eventually she became his agent in matters concerning his plays and the dramatization of his novels. She speaks of him as very tall and handsome. "When he smiles his face becomes illuminated with gentleness."

The memories of these two brilliant women help to reconstruct something of the lighter side of the winters Crawford passed in New York.

The other day I ascended the well-worn stone steps of 21 East 11th Street and entered the house for the first time in twenty-five years. I waited in the long drawing-room, where nothing seemed changed since that morning when I had been a guest at Sunday luncheon. The imposing mahogany doors leading to the dining-room are polished like dark mirrors. Reflected in them were a bowl of roses on the table, a water color by La Farge on the wall, the books on their shelves. As I waited for the hostess time and space were wiped out. It seemed that those doors must presently open, showing the table with its fine linen cloth, sparkling crystal, ancient silver, that I should once more see John La Farge with his strange myopic eyes; Crawford, lean, worn, and keen as he had looked that day.

Yesterday vanishes, today returns. The door leading from the hall opens, the hostess enters, greets me kindly. . . .

AMERICA ELSEWHERE

By WILLIAM FRANKLIN SANDS

OUR INSTITUTION of general questionnaires might be made very valuable and even interesting. It would be well worth the trouble to analyze both questions and answers in their relation to reasoned truth.

One editor launches currently a demand for a categorical "Yes" or "No" to his question: "Do you approve of President Roosevelt's policies?" It does not matter that no one can possibly see clearly enough the enormous variety of experiments under way to answer that, except upon impulse rather than reason and knowledge. The answers have come just that way: "Yes," or "No." Another editorial chain group sends out a set of questions concerning Japan and the Far East. That is even more remote from the understanding of the average person answering them than the one about our own government and the acts of our own President, which, after all, we might be supposed to understand. That questionnaire will be answered, nevertheless, and it is fair to expect that it will be answered almost entirely on impulse and without any understanding whatever.

In our international relations, Americans divide, by and large, into those who "want" "a firm diplomatic policy," and those who "want" a wide, loosely pacifistic humanitarianism. Neither is reasoned. Each is simply a state of mind. The first is the aftermath of a habit. The second is an aspiration. Their common denominator is the imposition on other peoples of the will of the American people.

The firm diplomacy school has a general western origin. It also has a specific and particular American connotation. In western diplomacy (that is, in the standard diplomacy of Europe and the United States) it is partly a relic of the old dynastic struggle of royal absolutism, partly a relic of the first impact and shock of European trading civilization upon the peoples called "backward." In the latter survival, backward peoples must be taught not only to respect such western abstractions as government and flag, but very specially they must be taught to respect every western individual in their midst. Firm diplomacy among pioneer trading nations grew out of the necessity to make their advance guard of traders, merchants, tourists and missionaries secure among

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people who did not like foreigners, or whose habits, customs and laws differed too sharply from ours for us to permit our nationals to be put upon a plane with theirs.

It was in this school, with its dual tradition of dynastic and world-trade rivalry, that the custom grew for Secretaries of State to write "sharp notes" to civilized (and strong) governments on any matter of disagreement, or to arrange for naval landing parties, or, in extreme cases, for expeditionary forces and punitive expeditions when the disagreement lay with backward (or weak) peoples.

That was the general western procedure. It was accepted as valid and well buttressed by precedent. It was in that school that Japan learned western diplomacy, carefully, meticulously, so as to make no mistakes. Every move that Japan has ever made, since 1889, in the field of international relations has been most carefully supported by accepted western precedent. It has often puzzled them and it has begun to irritate them that precedents valid for us are not allowed to them.

In this general western school of diplomacy Japan has been especially careful of American precedent, for it was with the United States (announcing "Our Plan to Dominate the North Pacific") that the Japanese Empire, feeling its way carefully in its new constitutional form of 1889, made its first diplomatic experiments in the Kingdom of Hawaii. Both the independent Kingdom of Hawaii, and the Japanese Empire happened to be, in the nineties, in the North Pacific. The announcement of "Our Plan to Dominate" that region was received by the Japanese seriously. They did not grasp, then, the fact that we had no such formulated plan in reality. They have grasped, now, the fact that while we have no plan and have had none since Benjamin Franklin's "Plan of Empire," we do proceed, in our diplomacy, not by reasonable recognition of fundamental differences, respect for other people's interests and an attempt to harmonize conflicting interests, but by a bland assumption that we are the only people who are ever right, which is generally interpreted by others as a rather bullying and dictatorial attempt to impose our will on them.

That is the specially important American connotation of western firm diplomacy. It arose with the change of those united Sovereign States which made peace jointly and severally with the London government in 1783, from a League of Nations to be a Unit National Republic, within the form of a federation. Our formula corresponding to that vital change was cast in its accepted mold by Richard Olney on the occasion of the Venezuela boundary dispute, in which Great Britain sent a sharp note to Venezuela. Invoking the Monroe Doctrine, Olney gave it a new extension of power and meaning, in a sharp note to Great Britain.

"The United States," he wrote to the British Secretary for Foreign Affairs, "is practically sovereign on this continent [Venezuela is situated on the southern continent! Our official geography is always astounding!] and its fiat is law . . . [wherever 'it' chooses to interpose it]."

Now, there are several very interesting things about that statement, quite aside from geographical accuracy. They might be very much more interesting to foreign students of our foreign policy than they were to us at that time. In the fifty years or so between 1848 and 1900, millions of new American citizens were being formed, to whom Olney's statement and its consequences could have no significance whatever beyond the fact that this, their new and adopted country, was big enough and strong enough to defy successfully the strongest empire in Europe, whom most of these new citizens disliked anyway.

The fact that Olney, a Democrat, could speak of the United States in the singular, could have no meaning at all for millions of Americans at that time. "The United States is . . ." is pure Republican doctrine. Olney's use of those words was the final nail in the coffin of democracy in the American sense. From then on democracy began to take the European meaning, the "proletarian" sense as commonly used today by all varieties of socialistic thinkers, in which the citizen ceases to exist and the mass alone counts. With that revolutionary domestic change went another, equally important in our relation with other peoples: "Its fiat is law. . . ." I think I remember seeing that word "fiat" somewhere in Genesis, as the expression of Divine Creative Will: "Fiat lux . . .," the final, supreme, inevitable mandate! Its use in connection with the Monroe Doctrine could be disturbing to South Americans, who still use Latin in their schools. It would pass unnoticed in the United States, except by that small group of Tory Americans who did raise clamors of objection, in the environs of Boston. Most others rather liked it. It was a good line. Mr. Clarence Darrow is all for that formula with regard to Germany. An American Ambassador to Cuba used it subconsciously in throwing a Cuban President out of office—turning an infamously bad government into the anarchy and chaos of a real war. Secretary Stimson used it, not very successfully, in our relations with Asia, bringing us face to face with war with Japan, by its use.

It is an important fact that this Olney formula (which does express the diplomatic policy of the American people—in spite of other-minded Secretaries of State and professional diplomats) was molded and crystallized in connection with the Monroe Doctrine. It is important that the Doctrine has been carried into the Pacific.

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The essential importance of the Monroe Doctrine at this moment is threefold. While various Presidents and Secretaries of State have invoked it in support of a kaleidoscopic variety of acts, and we have always reserved the right of definition of the Doctrine to ourselves, we have always been careful not to define it too exactly; we have held to its invocation at our own good time and will, so consistently and so strongly that the League of Nations has solemnly recognized and accepted it, without attempting to define or limit it ("regional understandings, like the Monroe Doctrine"); in our expansion into the Pacific we have carried the Monroe Doctrine with us to Hawaii; it is quoted constantly in comparing Hawaii with Cuba.

Out of those three facts comes a consequence which alters the original situation: while Mr. Stimson was developing a policy which could only lead to war with Japan, if he persisted in it, he was, at the same time, strengthening Japan's case immeasurably against us. It is possible that he did not realize the connection between the two things, since our Secretaries of State are hardly ever required to take an entrance examination in diplomatic history. At Mr. Stimson's request, the Under Secretary of State, Mr. Reuben Clark (one of the most careful and thorough jurists the department has ever had), wrote, and the State Department published, an authoritative memorandum on the Monroe Doctrine in 1930.

The Doctrine is discussed from almost, though not quite, every angle of its growth. It is stripped down to its primary and essential meaning. It is shown to be a doctrine of North American self-defense against European aggression, in which South America is merely the occasion of its operation. An imposing array of international law authorities is cited, to show that self-defense is the fundamental duty of a state, no matter what treaties may exist, no matter what rights of other nations may be suspended (or invaded) in the process. The occasion for self-defense, according to these authorities, is definable only by the State itself. That principle was recognized in the correspondence concerning the Kellogg-Briand treaties.

For Americans this memorandum states the Monroe Doctrine to be the assertion of our own supreme duty of self-defense against Europe. For Japanese the record of our relations with Hawaii shows it also to be inextricably entwined with the peoples of the Pacific. In Hawaii, as in a laboratory, Japanese statesmen have learned the American use of the Monroe Doctrine. In Theodore Roosevelt's administration, they began its development for their own use on the Asiatic mainland, and with his approval. It was a decided advance for Japanese policy in the Far East when the League of Nations accepted and confirmed the undefined Monroe Doctrine as an instrument of peace. The State Department's memorandum of 1930 completed the Japanese case against the Secretary of State. It has a solid advantage over our own case, for ours rests solely on the fiat theory. Theirs is built with meticulous care upon all the western precedents we assert on our own behalf and accept in practise for ourselves.

International relations have reached today, by trial and error, the bedrock of national interest. That is true everywhere. It is dangerously true in the Pacific. Though we do not realize it, bedrock of national interest is a real thing. It is the irreducible minimum, upon which there can be no compromise, though there can be adjustment to meet solid facts.

We do not generally realize either that diplomacy is a real thing, nor that its essence deals with that first fact: the irreducible minimum, or bedrock of national interest. "Diplomacy covers the entire system of interests born of relations established between nations; its object is their security, their tranquillity and their respective dignity."

Diplomacy is a profession. The essence of its operation is not Macchiavellianism, but mutuality: the recognition that each people has, somewhere, an irreducible minimum of interest, to defend which is it highest duty. The object of diplomacy is to study, recognize and accept that bedrock of interest, and (figuratively) to build upon the several bedrocks, bridges upon which civilization may travel safely between each two concerned. There is no more place in right diplomacy than there is in right democracy for our cherished formula: Let Our Will Be Done! . . . Fiat Voluntas Nostra! . . .

Fisherman's Idyll

Under the willow, peacefully,
The angler, balancing his rod,
With gentle eyes, indulgently,
Looks at the swaying reeds below.

So cool, the water in the sun,
So green, and slipping silkenly
With silver patches in its run
And low, short risings of its waves.

Under a rich green, mossy slant
Where butterflies of such deep blue
Float, airy, to a primrose plant,
There is a lithe and gauze-finned trout.

With gentle eyes and quiet nod
Of peaceful, beauty-loving man,
The angler, balancing his rod,
Looks at the fish indulgently.

FRANCES FRIESEKE.

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SEVEN DAYS' SURVEY

The Church.—Seventy-six American dioceses have thus far joined the Legion of Decency campaign. A similar film movement is reported in Bombay, Calcutta and Karachi, India. * * * The government warned the Bishop of Tulancingo not to preach at the consecration of the new Bishop of Tacambaro, Mexico, on August 5. The Bishop of Zacatecas, Mexico, has been arrested for appearing on the streets in his cassock. * * * The Franciscan, Father Junípero Serra, founder of the California missions, will be honored at a great sesquicentennial celebration at Carmel, California, August 26-28. * * * A recent article in *La Vie Catholique* tells of a French Confederation of Employers numbering 10,000 members "who wish to reply in a practical manner to the appeal of the encyclicals for a Christian organization of management and labor." * * * From now until May 26, 1935, speakers on the Catholic Hour" Sunday broadcasts will be: Reverend Vincent Ferrer Kienberger, O. P., Reverend George Johnson of the National Catholic Educational Association, Right Reverend Monsignor William Quinn of the Society for the Propagation of the Faith, Right Reverend Monsignor Fulton Sheen of the Catholic University of America and Reverend James S. Gillis, C. S. P. * * * Rev. Charles E. Coughlin is to begin his new series of national radio addresses October 28. * * * The Catholic Mission Yearbook of Switzerland lists 1,051 priests, Brothers and Sisters of Swiss birth in the Church's mission fields. * * * Canada is celebrating this summer the fourth centenary of its discovery by Jacques Cartier. * * * The Society of Our Lady of Good Counsel, an English organization of Catholic attorneys, rendered free legal aid to Catholic and non-Catholic poor in 1,205 cases during the past year. * * * The August 11 San Francisco *Monitor* published the first of a series of six articles entitled "The Restoration of Property," by Hilaire Belloc, which the *American Review* has authorized the *Monitor* to reprint.

The Nation.—President Roosevelt's eagerly awaited speech at Green Bay, Wisconsin, was summarized by the strongly Republican New York *Herald Tribune* as "accepting what the President considers a Republican challenge for a showdown in November between conservatives and radicals. Persuaded by his overland swing that the masses are with him, Mr. Roosevelt committed himself to a program of reform without parallel in practical American politics, in effect inviting a broad new political realignment on that basis. Just as he staked his 1932 presidential prospects on the attitude of 'the forgotten man,' Mr. Roosevelt staked the next and more Leftist phase on the attitude of 'the average man.' Conservatives who have been calling for a message to 'restore confidence' were referred to this man on the street who has been cheering Mr. Roosevelt across the continent for evidence of returning confidence." The President endorsed Senator Robert La Follette, a leading Progressive Republican who on the whole has supported the New Deal rather than Republican principles. The Senator, up for reelection in November, has dropped the word Republican from his party label. * * * By quoting Representative Edward R. Burke's description of the New Deal, the President in the Wisconsin speech was understood to have favored Mr. Burke in his race with Governor Charles W. Bryan of Nebraska for the state's Democratic senatorial nomination. Governor Bryan has bitterly fought the New Deal. Mr. Burke defeated Governor Bryan in the primary election by over 2 to 1. * * * The President nationalized silver at $.5001 an ounce and the Secretary of the Treasury announced that silver certificates will be issued for the total amount of the silver the Treasury receives. Complete freedom for use of the metal in the arts, industry and the home was assured. * * * Revenues of $184,923,535 were obtained by the government in the first seven months of licensed sales of liquor, wine and beer in twenty-nine states. Beer and other fermented malt beverages supplied $103,915,651 and distilled spirits and wine, $81,007,884. * * * The Federal Housing Administration opened its drive for home repairs and improvements through easing credits to home-owners. Widespread stimulation of the building trades was anticipated.

The Wide World.—Germany will flock to the polls on August 19 to express its approval of the latest Hitler moves. Orators, radio programs and handbills advertise the glories of the régime. Once more the chief appeal is to the nationalist sentiment. This time Stanley Baldwin's statement that "our frontier is on the Rhine" seems to be playing the part assigned to Lloyd George's "the Treaty must be revised" in the November, 1933, plebiscite. Observant foreigners opined that it would be too bad if any formidable opposition to Hitler voiced itself at this election, thus relieving him of responsibility during the coming crucial months. * * * Dislike between Italy and Jugoslavia was emphasized during the past week, when Mussolini's newspapers published a map said to have been circulated round about Belgrade and showing Germany with additions secured in 1935, of Alsace-Lorraine, Belgium, Czechoslovakia, Austria, Lithuania, Switzerland and a large part of Poland. The real point was that on the same map Jugoslavia had annexed a goodly share of Italy. * * * Reichsbischof Mueller, having assembled a Protestant synod, demanded that the pastors take an oath of allegiance to Hitler. Threats of imprisonment were suspended over the heads of the recalcitrant, and were to some extent carried out. It was reported that the so-called "free synod" had excommunicated the Reichsbischof. * * * Restoration made no further progress in Austria. While rumor continued to the effect that the Archduke Otto was seeking the hand of the youngest Italian princess, Vice-Chancellor Starhemberg announced that the nation's immediate problem was order. * * * As the result of an

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automobile accident, Prince Gonzalo, youngest son of Alfonso XIII, died in Carinthian Austria. His wound was not serious, but inherited hemophilia prevented recovery.

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Drought and Rising Prices.—Crop estimates for the year, revised to suit conditions existing at the beginning of August, indicated that the yield of corn would be less than three-fourths of what was produced in 1933. While the wheat outlook was less pessimistic than had been assumed, it was announced that the season would show only 55 percent of the 1927-1931 average. Other grains and hay were similarly affected. Fruits, with the exception of apples, will probably be about as plentiful as they were in 1933, but the tobacco and potato crops are short. Secretary Wallace held that there would be no food shortage, although some deterioration of the quality of meat was to be expected. He admitted that prices would necessarily be higher and was reported by the New York *Herald Tribune* to have predicted that "industrial consumers might have to readjust their standards of living." This readjustment, he seemed to feel, was only meet and right since during the past farmers have contended with the high cost of manufactured goods. Private estimates of price trends ranged from increases of 25 percent to honest-to-goodness boosts of 80 to 90 percent. The administration let it be known that plans were under way to control the situation. Some loosening of A.A.A. bonds is expected, with "government warehouses" to store any possible 1935 surplus. Measures designed to prevent food gouging are to be announced. Adequate relief is to be given residents of drought-stricken areas, where $525,000,000 has already been expended. It is a rare cloud which has no silver lining. Farmers of some states, notably Wisconsin, look forward to their best year in many. The poorly paid workers in towns and cities, seemingly doomed to watch the price of meat and bread double, will find themselves wishing they had a few rain-soaked acres.

City Lights.—A recent Associated Press survey indicates the cities of the nation have regained control of their finances and are not only in distinctly better condition than a year ago, but in many instances are even better off than in 1931 and 1932. Chicago, crippled during recent years by a court order for reassessment and shaken by the agitation of school teachers and other public servants who were months behind in pay, has straightened out its economics and obtained loans to pay all back salaries. New York City published a new sort of digest of its finances for the first thirty-one weeks of 1934 which any citizen can follow, and fortunately follow with some relief. Charges are being met, and on August 4 there was a balance of $62,845,200 in spite of payments during the year totaling $492,534,699. Controller McGoldrick is getting money for sixty days at ¾ of 1 percent and long term loans at less than 4 percent. All over the country municipal interest rates have fallen, and in many cities the net debt has been reduced. Delinquent tax collections in Philadelphia are running about $40,000 a day. No further borrowing is going on there and no back pay is due city employees. Detroit's operating deficit for July was cut from $11,300,000 in 1933 to $8,740,000 in 1934. Kansas City, under its city manager, has shown a surplus every year of the depression and no service has been cut. August 1 it sold 3½ percent bonds at a premium. All sections of the country display the same signs of municipal revival.

Lyautey's Last Days.—The Paris correspondent of the N. C. W. C. gives an interesting account of the last days of Marshal Lyautey, who died in his chateau at Nancy July 27 last in his eightieth year. When the Marshal realized that his condition was grave, he sent for an old friend, director of the Student Activities at Nancy, Father Lejosne, S. J., who gave him the last sacraments. On the eve of his death he continued to work dictating letters to his secretary. At the end he was so weak that he had only sufficient strength to make the Sign of the Cross. Hubert Lyautey had a most colorful career. In his very first year at Saint-Cyr (the French West Point) he became a leader in Albert de Mun's program of Christian social reform through workingmen's clubs. After army assignments in Algeria and at home, he was sent in 1894 to Indo-China, then Madagascar and finally Morocco. He was notably successful in establishing and maintaining order and modernizing the different colonies without destroying their local customs. He was particularly insistent that his men respect the religious feelings of the inhabitants and won the deepest affection and respect of the natives at the very time he was building up colonies for France. In 1925 he presided at the Congress of the Catholic Association of French Youth. In 1931 he created the great Colonial Exposition of Vincennes and asked that a special place of honor be reserved for the missions. France gave Marshal Lyautey a triumphal funeral; the Holy Father granted him the honor of burial in the crypt of the cathedral of Nancy.

Veteran Publisher Honored.—On August 13, Consul General F. Fischerauer announced that the Austrian government had conferred the Golden Cross of Honor upon Mr. Robert J. Cuddihy, publisher of the *Literary Digest,* "in recognition of his generous work in helping to alleviate suffering in Austria after the World War." Hungry children were the chief beneficiaries. When he presented the medal, Dr. Fischerauer stated that much time and patient effort had been required to find out the numerous quiet ways in which Mr. Cuddihy had expressed his charitable concern. It was relatively soon after the close of hostilities in 1919 that the French and Belgian governments conferred decorations for the same kind of merit. It may be added that the numberless good deeds of Robert J. Cuddihy, many of which involved loss of time and heavy personal sacrifice even more than they did gifts of money, have for the most part been done in seclusion so absolute that even beneficiaries remained unaware of the man who had given aid. Few major Catholic enterprises in the United States have not profited by his cooperation; to the work of THE COMMONWEAL he has

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been a loyal friend. Born in New York City on December 31, 1862, Mr. Cuddihy rose from modest circumstances to become one of the nation's leading publishers, combining unusual managerial skill with a rare and constant sense of responsibility.

Losses to American Art.—In New Mexico on August 13, at the age of sixty-five, Mary Austin, the writer of poetry, plays, novels, short stories, essays, sociological studies and religious inquiries, died. In 1903, when thirty-five years old, she published her first book, "The Land of Little Rain," and this year her twenty-seventh, "Can Prayer Be Answered?" She was born and educated in Illinois and then moved to the arid Southwest, and those two regions she examined minutely in her work. She was an intense social reformist and a feminist, wanting women to have equal rights as women and not as "imitation men." She was also distinctly mystical in her searchings, even in her concentrated searchings of the natural scene, and remained, evidently, at an insecure position too near, if not quite at, pantheism. THE COMMONWEAL regrets her passing as an eminent artist and woman and also as a most able contributor of verse and prose. Likewise during the week Raymond M. Hood, another of America's outstanding artists, died. Raymond Hood was perhaps the most important skyscraper architect in the world. Starting with the picturesque, if decidedly archaic, Tribune Tower in Chicago he successively designed or helped design such buildings as the McGraw-Hill, the American Radiator, the Daily News, the Beaux-Arts, and the Rockefeller Center buildings in New York, and the Electrical group at the World's Fair. Although never aligning himself with any definite movement, Raymond Hood gradually developed toward a distinctly contemporary style, in the direction of the International style and a purely functional system.

An Ounce of Prevention.—A voluntary self-censorship is gradually being set up by radio broadcasters and orchestra leaders over the song lyrics sent on the air. The Committee of Five for the Betterment of Radio, consisting of Richard Himber, Rudy Vallee, Paul Whiteman, Guy Lombardo and Abe Lyman has been established in New York City. They will meet every Friday and review the songs published during the week. When they find one objectionable in title or lyrics, they will ask the publisher to revise it. If the request is denied, the song will be placed on a list of "banned songs." The weekly list of disqualified songs will be mailed to orchestra leaders throughout the country, most of whom have already signified their willingness to abide by the committee's rulings. Already there are similar organizations functioning in Chicago and San Francisco. Ring Lardner, some of whose most popular short stories were written about song writers, was waging a single-handed campaign against indecent songs during the months preceding his death last September. His articles on the subject, with their rare blending of humor and irony and sincerity, were generally looked upon at the time as somewhat quixotic, and the knowledge that although obviously no prude he found current songs outstandingly rotten, had no effect on the profession except that one or two lyrics were rewritten. Radio leaders now fear another legion of decency.

The 1934 Salzburg Festival.—This summer the picturesque city of Salzburg, Austria, again entertains a large international gathering of music lovers, drama enthusiasts and mere dilettantes. Huge audiences attend the Reinhardt production of "Everyman" in the beautiful cathedral square each Sunday. Capacity crowds are also reported at the open-air serenades and at the weekly sacred concerts in the Salzburg cathedral. On two occasions Max Reinhardt has presented "Faust," on a natural stage built in a rock above which rises the old castle of the Archbishops of Salzburg, before crowded audiences who stayed from half-past seven in the evening until the final curtain about midnight. When it rains, "Everyman" is given indoors, but other open-air performances proceed despite wet weather, a canvas covering, said to be one of the largest in the world, protecting both stage and audience. The climax of the festival was said to be Weber's opera, "Oberon," in the Salzburger Festpielhaus, August 13, when the conducting of Bruno Walter and the staging of Margarita Wohlmann of the Vienna State Opera evoked highest critical acclaim. From now on the festival will be devoted to the repetition of assured successes except for "Elektra" and "Cosi Fan Tutti," which are still to be given for the first time there. However, many concert novelties will be presented, and late in August Arturo Toscanini will come from Italy to conduct a series of three concerts.

* * * *

Life and Death This Year.—According to a survey of vital statistics for the first six months of this year in New York State by Doctor J. V. Deporte, director of the division of statistics of the department of health, the struggle for life showed mixed gains and losses. The first of the gains was that the death rate from alcoholism has not been lower in twelve years. A substantial decline in morbid pessimism also was indicated by the fact that the suicide rate was the lowest in six years. Other improvements were a decline in the homicide rate to the lowest level in eight years and in maternal mortalities to the lowest figures in five years. Births, however, had decreased more than 4,000 from the corresponding time a year ago to a rate of 13.6 per 1,000 population. This was the lowest per capita birth rate on record. In New York City the infant mortality rate for babies under one year increased from 56 in each 1,000 live births to 59 deaths, but elsewhere in the state there was a drop from 61 to 57, which brought the total to a figure practically the same as last year's. The general death rate rose fractionally from 11.9 per 1,000 population last year to 12. New minimum rates recorded for measles, whooping cough, diphtheria, influenza, pneumonia and tuberculosis were slightly more than offset by diseases of middle and old age. Deaths from heart disease were the highest on record, a rate of 332.8 per 100,000 population, and cancer deaths increased by 6,000 to a rate never before equaled.

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COMMUNICATIONS

"GOD WILL PROVIDE"

New York, N. Y.

TO the Editor: Hidden in the heart of our city is the Home for the Aged, cared for by the Little Sisters of the Poor. Its polished floors, its soft white walls, proclaim that cleanliness and godliness are nearer than neighbors. There is a plainness of which poverty is not ashamed; even the chapel has a Carthusian severity. Mass in the morning is at six; old folks wake early. Bed-time comes when evening ends, daylight or standard.

Charity and cheerfulness here walk hand in hand. The old men in raiment discarded by doctors look like retired merchants; every suit seems to fit. A dozen of the ancients sing the hymns a capella. The old ladies have the dignity of dowagers, each wearing a black Eugénie cap, with a ruffle for vanity. Up in the gallery those seemingly nearer the grave receive Communion first. Seeing them stooped and wrinkled, one thinks of old trees in an orchard and the words of Emmaus: "Stay with us, Master, for the day is far spent and the night is at hand."

During the retreat for the old folks, the Little Sisters asked for a "Conference" in their community oratory. I told them the story of "God Will Provide."

It happened in India in the city of Bombay, where the Little Sisters had an old horse, a dobbin for speed, to take them to market. A Hindu held the reins and the whip, and drove the "Black Maria" with the pride of a herald heading the Durbar. One sweltering afternoon the horse collapsed on the street. The driver unharnessed the carcass and pulled the light wagon back to the Home, the Sisters leading the way. Next day he inquired: "Honored Madam, when we get other horse?" The Superior replied: "God will provide."

The Little Sisters began a Novena. The eve of its ending, Bombay was lashed by a monsoon that blew open the gate to the Little Sisters' Home. In the morning a handsome horse stood in the compound; the Hindu opened wide his eyes in unbelief. "Honored Madam," he asked the Superior, "where we get fine horse?" "God provided," she answered.

The Hindu harnessed the horse, hitched him to "Black Maria" and took up the reins for a try-out. The horse trotted nicely along, but the Hindu wished more speed, and brought down the whip. It was the first lash that ever fell on the glossy flanks; the horse tore like mad down the street. Through the main thoroughfare a bicycle cop took up the chase; in the public square he grabbed the bridle, halted the runaway and guided him to the curb. "Where did you get that horse?" he thundered at the driver. The Hindu explained: "Him horse belong to Madam Sisters." The policeman was puzzled.

Back to the home he walked the horse and the Hindu. Of the Superior he severely inquired, "Sister, where did you get this horse?" She told of dobbin's demise and Heaven's gift to succeed him. The policeman laughed. "Why, Sister, that's the finest race horse that ever came out of Australia. He's worth thousands of pounds." And he led the racer away, the deposed driver following. The Superior called the community and counseled the Little Sisters to continue in prayer, for the Novena was not quite ended.

Out at the race-track, a middle-aged man was nervously puffing a long cigar; he smiled broadly as the trio came into the paddock. "Where did you find him?" he asked, rubbing the horse's nose. The policeman humorously related the story, and the owner chuckled. "Come with me," he said to the Hindu, and led the way along the numbered stalls, stopping at the half-door of No. 23. A grey mare put out her head for sugar, and was released from the stall. "A little wheezy in wind, but a gentle lady, about due for pasture. Take her to the Sister and give her this note." He scribbled with pencil: "Dear Madam: When you need another horse, don't tempt Providence. Tell me."

The Little Sisters near Harlem don't need a horse, but they do need a "lift" for the old folks. The crippled with crutches find the stairs no Scala Santa. The stable at Bombay soon had a tenant; the Home has a vacant shaft awaiting an elevator. The old folks have made a triduum, and the Little Sisters are praying and hoping that "God will provide."

REV. PETER MORAN, C. S. P.

CATECHIST OR ANTHROPOLOGIST

Springdale, Conn.

TO the Editor: Fidelis in the August 3 issue of THE COMMONWEAL struck a poignant note in his communication when he cited the catechist's knowledge—the sum of which is the legacy of our pupils in parochial schools and First Communion classes. He might have gone farther; the "general public" (sometimes suffering for it) and "the man on the street" sit not at the feet of our catechists, but at those of the headliners. These may be earnest, sincere, sometimes informed, or they may be hurried and harried by the demand of those at the horseshoe's head that they have a "nose for news." If they make a powerful story—supposedly true—well, what after all does "sectarian dogma," this pother of such and such "matters of form," amount to? (As an earnest non-Catholic from one's earliest years, this convert knows both sides of our leading questions and what specific comments will arise.)

Fidelis refers to a palpable error in the May *Forum*. Along about that time a scientist named Dr. Timmes was quoted at length in the New York *Times* where he made the same error, even exploiting it in the title of his secular address before a group of well-known and presumably well-educated medicos. I answered him care of the *Times* which found no room for my letter, but our ever-vigilant Brooklyn *Tablet* picked up the theme and got a reply from the gentleman in question. After all, he was less flustered about his own ignorance and misuse of theological terms than about a supposed fling at the dignity of his branch of therapy. Thus it goes. Science, the invulnerable! Religion, the puerile, the inconsequential! "Science" and parlor etiquette and occasional literary

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animadversion tolerating and patronizing the language of heavenly things, so that we must know and defend them.

Fidelis mentions the *Atlantic* which he may remember ran some time since a series of letters purporting to prove that our clergy were secretly working against the Church's laws and usages within the confessional and other private places.

Harper's, too, sails amiss of late. Long years ago a gentleman who was also an amateur artist built for himself somewhere on the ancestral acres a tiny dwelling for his palettes and books. One roomy corner was devoted to Harper files: everything that the brothers had put out since the first hand press in a rented cellar had shown to the old carriage-driving New Yorkers just what those boys could do. *Harper's* came down from those shelves to be meat and food for a little girl's growing mind; she lives remembering the clear text and the quaint pictures. Today an open copy of *Harper's* lies before her, a gift, and she wonders what the child of long ago would have understood in John Hyde Preston's article on "Love"—as he understands it (how much of it is autobiographical?). None of it is helpful to the young who will read it less for its literary value than for its audacious pessimism. Yet *Harper's* expressly assures writers that it has an open and ready market for essays having literary quality and of a "type to be enjoyed by all cultured persons."

In the same number Gerald Johnson attempts to prove that the colonizing of Maryland and all matters pertaining to it that are so dear to the hearts of Catholics are myths and bogies. The one-time little girl sadly closes her number of *Harper's* and lets a silent tear course down her nose. In these days when the Legion of Decency is doing such noble work, men of Preston's caliber should be unpopular with the "cultured," if the word stands for educated discrimination; while to decry the tradition of our Maryland is simply asinine. Perhaps this intolerant hypothesis seemed timely and up-to-date to the present Harper régime so soon after all the magnificent demonstrations of the tercentenary.

The unorthodoxy of Dickens's "Life of Our Lord" comes as no surprise. Does one remember, or not, his "Child's History of England"? The "Christmas Carol" is a human story, a tale of good-will born of the concentrated atmosphere of a festival, a day of giving and puddings. "The Father of all," but never the Godhead of the Son, is brought to mind; men as brothers, kindly to one another. There is so much of this theme in literature, that we almost forget to see the underlying negation of Christ as Divine. Catholics of course think of Him first as our God, then as Man. The exploiting of the newer book is to be expected, for the theological ideas of great men are too often hoisted and foisted before the public as little short of infallible, and always as interesting and noteworthy. Fidelis has well said that Catholics should be warned against giving the book to children. It is enough that they are taught "The Vision of Sir Launfal" and that of Abou Ben Adhem, mere humanism. Little wonder that the young from the secular colleges come and tell us, "I have no faith; I am desolate."

MARY PELHAM GIBBS.

BOOKS

Man and Machine

Technics and Civilization, by Lewis Mumford. New York: Harcourt, Brace and Company. $4.50.

GENERALLY speaking there are two approaches to the problem that is contained in the existing lack of cultural order and unity, when viewed in the light of social-economic conditions. One of these approaches is to revert to the past and to seek a solution for this problem in the denial of the machine and in the advocacy of the ideas and methods of a less mechanistic age, those of the Middle Ages, those of Greece, or of any historic period of genuine communal-cultural life; the other is to seek this solution in the nature of existing society and to look for that direction, inherent in life, which itself tends toward unity. The latter approach is historical in the sense that it bases its ideas of continuity on those elements which past cultures have contributed, for good or evil, to our modern life. It is, necessarily, selective and critical.

"Technics and Civilization" is a development in harmony with this last approach to the problem of unification. Mr. Mumford is peculiarly and sensitively aware of the situation that exists and he is responsive to those currents of critical thought that manifest themselves and which often arise from conflicting central ideas. His great ability is that of assembling these ideas, often not clearly indicated in their orginal condition, and of creating out of them something of unity which is dependent on his own originality of thought and marked capacity for vision and expression.

The previous books of Mr. Mumford have earned for him a reputation for a well-subjectivized literary style and this more monumental and comprehensive book is, if anything, more readable, is marked by greater clarity of expression, is more vital and interesting in its juxtaposition of subject matter than the books on which his literary reputation formerly rested. Considering the development of American criticism, in which field Mr. Mumford is a conspicuous figure, it is significant to note that this, his latest book, marks an advance over his former, and significant, works. It bears evidence of a sustained scholarship and is so well documented that it has the status of an authoritative work on the relationship of mechanistic development to life.

That the responsiveness of Mr. Mumford to currents of contemporary thought occasionally leads to an assumption that relative and less important matters are primary, is to be expected. In one instance, this reflection of aspects of the time-spirit brings his statements into conflict with Catholic teaching. In treating of the matter of population he inferentially deduces an advance in social-moral conditions as arising out of the wider use of contraceptive devices in birth control. His ideas on this subject, as well as the handling of it, induces a feeling of the matter being viewed in the light of the immediacy of his impressions, as of a thought not sufficiently matured. This is in contrast to the well-rounded quality that characterizes the book generally. Granting Mr. Mumford's mental and spiritual distance from Catholicism, of which he is,

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n the main, understanding and appreciative, it would still ɔe reasonable to expect from him a more thoughtful ıandling of this subject.

Mr. Mumford cites among the elements that contri-ɔuted to the beginning of mechanistic development, the "will to order" as it existed in monastic life in pre-medieval times. He instances the invention of the clock, necessary to monastic life, and the consequent development of clock-like regularity, as the beginning of that mechanistic development which has climaxed in our own time, giving it the name of the Machine Age.

His historical narrative of machine invention and of the introduction of rudimentary oriental forms of machines into Europe, as well as the general direction taken by all of life toward organizing its efforts, paralleling this mechanistic development and responsive to it, forms an absorbingly interesting section of the book. To this period, or phase, which, he states, roughly covers the time from the year 1000 to 1750, he has given the name of Eotechnic. It was the period of mechanical beginnings, of key inventions, and was a period still largely characterized, in its latter stages, by certain humane social factors that survived from the medieval times. The Paleotechnic phase that followed the Eotechnic was less fortunate in this last respect. It was the period of extraordinary machine development under the impetus of capitalism. This development was accompanied by the increasing mechanization of workers for purposes of exploitation, in mines and factories, with a consequent regimentation that was degrading and destructive to their humanity as individuals. He well characterizes this period, which in a measure still continues, as the "cold shadow of the Paleotechnic cloud." The Neotechnic, or last phase, he sees as getting partially under way about 1900. This phase might generally be described as marked by an advance in scientific methods, as opposed to the more empirical methods that were characteristic of the Paleotechnic phases. Accompanying this advance, there was also, as he indicates, a partial integration with industry of a more social concept and an increasing understanding of the relationship of the machine to humanity. The survival of Paleotechnic methods and ideas into our own time, he shows to be responsible for the extensive misfortunes that now burden the world.

This is a relatively dry and brief résumé of matter that is lightened by a wealth of stimulating and well-related observation, for the book is rich in data and wise and humane in its grasp of economic and social fundamentals.

BARRY BYRNE.

Selected Scollard Lyrics

The Singing Heart. Selected lyrics and other poems of Clinton Scollard; with a memoir by Jessie B. Rittenhouse. New York: The Macmillan Company. $2.50.

CLINTON SCOLLARD wrote sonnets, and some of them (e. g., "The Vow") are good. He wrote many travel poems, and some ("The Caravan") are excellent. He wrote a memorial ode in praise of Lawton for the Phi Beta Kappa Society of Harvard, and no doubt it was suitable to the occasion.

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Twenty or twenty-five years ago, these things had earned for him a reputation which has since been on the wane. There are reasons for believing that it will flourish again, because he was also the author of short romantic lyrics in the spirit, more or less, of Thomas Moore. Such poems do not always appear to their best advantage in print, but when spoken, and better yet when sung, they are guaranteed to penetrate the most case-hardened breast. There is, for instance, "Sylvia." At the hour just before old gentlemen decide to go to bed, and just after they have begun to feel as mellow as the harvest moon, there are invariably requests for one or all of three songs, and one of them is "Sylvia," by Mr. Scollard. The other two, of course, are by Ben Jonson and Thomas Moore.

Better poems in every way than the celebrated "Sylvia" are the following: "Request," "Song," "Queens" and "The Miracle," all of which celebrate the tender passion; "The High Hill," which is more spiritual; "Water Sprites" and "The Mountain Pilgrim," which concern visible Nature; and some of the travel poems, particularly "Khamsin and "The Caravan."

After this it is perhaps unnecessary to say that Mr. Scollard was a poet of easy inspiration and excellent disposition; optimistic, charitable; seldom given to irony; and generally free of high rhetoric except in his sonnets. But it is well known that the sonnet inflates and transforms the style of almost all poets, for the same reason that many charming women become exceedingly out of hand the moment they are permitted to wear a tiara.

VINCENT ENGELS.

The Status of Labor

People at Work, by Frances Perkins. New York: The John Day Company. $2.50.

IN THE Preface, we are informed that this book "is the result of numberless conversations and informal discussions in the past five years" concerning the problems which a machine type of mass production industry has created, not only for the wage earners but for our whole civilization. This sentence indicates the three leading features of the volume, namely, a practical presentation of the topics, the author's conviction that the problems created by the recent developments of machine production differ greatly from those connected with former depressions and the demonstration that the new problems affect the welfare not only of labor but of all society.

The order which the author follows is mainly chronological. She discusses labor in colonial times, the problems created by the slums in our great cities, labor in the Great War, the rise of scientific management and mass production, the industrial developments between the Great War and the great depression, the emergence of vast unemployment and the principal elements of the National Recovery Program. The last three sections of the book deal with such problems as chronic and cyclical unemployment, occupational disease, leisure, old age pensions, public unemployment service, unemployment insurance and progress toward social justice.

Notwithstanding the predominantly practical character

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of the author's presentation, she continuously relates her facts and proposals to definite theories and principles. The economic theory to which she most frequently refers is that the cause of industrial depressions is a bad distribution of purchasing power and that recovery from the depression and stability in economic life can be achieved only through a better distribution. This means higher wages and shorter hours for labor and larger returns for the farmers. And Miss Perkins intimates more than once that our productive capacity has so greatly increased in recent years that a large proportion of the wage earners will have to find employment outside of those occupations which are concerned with the production of material commodities. They will have to find employment in rendering various kinds of services and in the production of works and institutions which will serve the community as a whole and minister to the common good. If she is right in this generalization, and all recent industrial developments indicate that she is right, then the possibilities of a more cultured common life for the people of the United States are greater than they have ever been for any other people in history.

In the Preface, the author informs us that the discussions which formed the basis of this volume "have been popular rather than profound." Perhaps this indicates a special usefulness of "People at Work." A person of average intelligence who is sincerely seeking information will probably obtain from this book a better idea of the labor problems of today, as well of necessary and adequate measures of reform, than from any other single volume.

JOHN A. RYAN.

A Man of Parts

Gentlemen of Vienna, by Count Wilczek. Reminiscences edited by his daughter, Countess Elizabeth Kinsky, and translated by A. J. Ashton. New York: Reynal and Hitchcock. $3.00.

THESE are the reminiscences of a man who enjoyed every minute of his life, and never pondered the serious sde. Almost everything came easy to Count Wilczek. He was a man with considerable imagination, a great sportsman and hunter, who liked to relate his adventures with a touch of Baron von Munchausen wit, never giving a thought as to whether others would believe his tales or not. This explains the rather romantic story of the Empress Frederick of Germany asking him to recover some letters she had written to Crown Prince Rudolph of Austria. Somehow the episode rings false.

Count Wilczek might have told us so many really interesting things, especially about the war of 1866 between Austria and Prussia, and the influence which it had on the destinies of Europe. But here appears the book's superficiality. He relates, instead, his personal experiences. Likewise, in the Count's story of his polar expeditions. It is his own personal adventures, and he neglects to acquaint the reader with the expedition's possible importance from the geographical point of view. There is really too much of Count Wilczek in the book.

CATHERINE RADZIWILL.

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Briefer Mention

Five Silver Daughters, by Louis Golding. New York: Farrar and Rinehart. $2.50.

TO THE Silver kitchen in Oleander Street (parallel with Mr. Golding's well-known Magnolia Street) came anarchists to talk assassination and drink tea-with-lemon. Mr. Silver was not an anarchist, though it never occurred to him that he was not. The daughters, each a distinct type, from the proud, managing and ultra-Jewish Esther to the dreamy, poetic, patriotically English youngest daughter, May, marry into startlingly different spheres of life; not one, strangely, marrying an anarchist. Mr. Silver, through no fault of his own, becomes a capitalist, and as his wealth increases leaves Oleander Street. After the family is separated, the author records the adventures, triumphs and tragedies of each daughter, and their experiences in the World War, the Russian Revolution, the German post-war inflation. But the threads are neatly drawn together again, and there is anarchistic tea-with-lemon once more in the Silver kitchen in Oleander Street.

Drama in the Church: A Manual of Religious Drama Production, by Fred Eastman and Louis Wilson. New York: Samuel French. $1.50.

DEFINING religious drama as that which has an uplifting, spiritual effect on its audience whatever the type of play, the authors point out the follies and errors of the average church group in its dealings with the drama and proceed after a brief historical sketch, to offer a concise guide for production covering all phases of the selection and presentation of plays. Apparently the authors' real ambition, however, is to inspire Protestant groups to a more intelligent use of the drama as an integral part of their various services of worship, thus to remedy the omission of the liturgical element in these services and to improve the esthetic quality of Protestantism. While this objective alone gives it excellent reason for being, the book is written with such terse common sense and so thoroughly damns the namby-pamby that a careful application of its precepts by any amateur dramatic groups, religious and otherwise, would be a source of comfort to their doggedly loyal audiences.

CONTRIBUTORS

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